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a noose which hangs over the entrance. From Ngalangi I obtained 224
a trap formed by suspending a heavy block of wood inside a box. The animal enters a small circular hole, passes under the heavy block and begins to nibble the grain which is strewn on the bottom of the box. Presently he releases a fine string which brings down the block in such a way that he is pinned underneath. I am informed that this trap is used at Elende, but I have not seen it there.

Some hunters note the feeding and drinking places of their quarry, which is shot from a hiding place in a tree. Young animals may be run down by a hunter in open chase. Screens are not carried in front of a hunter, but he does sometimes dress in the skins of animals. His disguise is completed by wearing a tuft of the animal's hair on his head.

Dogs are used for tiring out young animals in the chase, and also for catching hares. There is a tendency at the present time to improve the breed of native dog by crossing with a large hunting [232] ● dog from South Africa. In the Esele country I have seen, high on a granite rock, a small cairn of stones which covered the skull of a famous hunting dog. Dogs are used most commonly when the hunt is communal (Plate XXIII, Fig. 1), but the best hunters work alone without the aid of dogs. In the general hunt women and children may take part in driving the game; often a fire is started in the grass, which is very dry in the months of June and July. A hunter who works alone may excite the curiosity of an animal by blowing through a horn of an antelope. Spider's web covers the wide end of the horn.

I have observed a general hunt in which thirty men and boys participated, each carrying a bow and arrows. The party was accompanied by many dogs. The antelope which had been killed was carried on a pole slung on the shoulders of two men. There was intense excitement as the troop advanced toward their village, shouting and jumping. In another hunt of this kind muzzle-loading guns were carried. The Ovimbundu do not use nets in hunting, neither do they poison animals. Decoy animals are not used, but in the large wooden trap (*ocisonga*) a living goat or pig is placed.

It is necessary to distinguish between hunting as a general pas- [463]
time, in which all males, and even women and children join to a certain extent, and the hunting of animals by a professional hunter. The professional hunter is usually called *ukongo* (less frequently *enyanga*); but there is no name for the non-professional hunter. A 874
boy who wishes to become a professional hunter has to serve for a 224
time with an *ukongo* before he himself receives this title. There is

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The flesh of goats, sheep, and pigs might be more frequently used if these animals were bred and cared for under some system of animal husbandry. The Ovimbundu are familiar with the preservation of meat by smoking and drying it, because flesh of animals killed in the chase is sometimes preserved in this way by hunters, yet the method is not widely and constantly applied in order to assure a regular supply of meat.

Failure to utilize the milk of cattle and goats is another example of the neglect of useful commodities. The Vacilenge, who are near neighbors of the Ovimbundu, milk their cows as do the Ovimbundu themselves in some districts, though the practice is by no means general. Even where cows are milked, butter and cheese are not made, though the Ovimbundu know of the process, which is practised by the Vakuanyama of southern Angola.

There are three kinds of beer. *Ocisangua* is a sweet beer which even children may drink because it is not intoxicating. Water is heated slowly in the pot but not boiled; meanwhile meal of Kafir corn or maize is added. Pounded sweet potato is strained in such a way that the liquid part goes into the beer pot; the residual mush is given to pigs. After the beer has cooled out of doors, it is transferred to a large gourd and allowed to stand over night. Next day it is considered a fit drink to consume or to offer to visitors (Plate XXIII, Fig. 3).

The making of an intoxicating beer *ekundi* proceeds as for *ocisangua*, but instead of adding strained liquid from sweet potatoes a root called *ombundi* is included in the brew. The large pot containing this beer is covered tightly and allowed to stand untouched for twenty-four hours, at the end of which time it is a potent drink. It is important to note that the corn is allowed to sprout in the ground before it is made into the infusion to which the root *ombundi* is added.

*Ocimbombo* is a strongly intoxicating drink. In order to prepare this brew, corn is soaked for a week; then it is left in the ground for the same length of time until it has germinated. It is then pounded on the rocks and placed in large pots filled with water to which sweet meal of corn is added. Simmering over the fire is continued for two days with constant stirring. This brew differs from *ekundi* in the longer germination of the corn and the longer period of simmering. On the fourth day after the simmering is completed the drink is said to be ready for consumption. If the people have honey, they add some to the brew on the third day of standing. My inform-

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The cow's tail is used
as a sheath for covering the iron shafts of assagais, and it is sometimes made into a switch which the rain-maker uses during his performances.

Bulls are castrated when two years old. The wound is rubbed with ashes, salt, soot, and palm oil. Bullocks are used for riding, also for pull-carts introduced by the Boers. The herd obtains most of its food by grazing. In the dry season grass withers, with the result that the animals become thin and stall-feeding is necessary. In former days cattle-raiding was a practice of the Ovimbundu, who robbed the Vacilenge. It is certain that the Ovimbundu did not own cattle when they entered Angola. If the general tradition is correct the Ovimbundu came into Angola from a northeasterly direction, from the borders of the Belgian Congo as it is called today; this is not a cattle-raising region.

The Ovimbundu of Elende have a joke against the people of Bailundu, because the latter on first seeing a cow offered the animal some food on a wooden platter. This story suggests that the Bailundu people, who are of the Ovimbundu confederacy, did not know the animal and its habits as early as did the Ovimbundu themselves.

Although the Ovimbundu do not usually kill their cattle they may do so in the months of June and July, because at this time pasture is withered and food is scarce. Animals which are diseased, aged, or injured, are killed and eaten.

The native pig is distinguishable from European breeds by its long thin snout and slender development. This breed is said by the Director of Animal Husbandry, Humpata, to be the Keltic breed (Plate LV). There is, he says, no evidence to prove that the Ovimbundu have at any time domesticated pigs from the wild hogs which are to be found in Angola. There is no family which does not own a pig, and on the whole the pig fares much better than the sheep or the goat. The pig receives water and a daily ration of food, which is usually sweet potatoes and their leaves, together with some corn. Male pigs are castrated at any time between the ages of six months and one year by an operator who is a paid specialist. The fee for castrating a bull is four yards of cloth, but a small gift is considered sufficient reward for performing the operation on a pig. If a pig is thin, the leather is said to be of good quality and therefore suitable for making sheaths for knives. Usually the flesh of the pig is eaten shortly after the animal has been killed, but the meat of the bullock, on the contrary, is sometimes dried over a fire and preserved. But this is not a general practice as the animals are too valuable to be slaughtered.